November 17
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"And now, O all ye that have imagined up unto yourselves a god who can do no miracles, I would ask of you, have all these things passed, of which I have spoken? Has the end come yet? Behold I say unto you, Nay; and God has not ceased to be a God of miracles." BOOK OF MORMON, MORMON 9: 15.

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FIGURES AND FACTS ON TITHING*

PRESIDENT CHARLES W. NIBLEY

THIS IS A GLORIOUS DAY for the Latter-day Saints. We live in a glorious land, for, in spite of all the crime that is committed—and it is shameful that there is so much of it—this is the land of Zion spoken of by the prophets; and this country, this western country, is the place for Latter-day Saints. We are a God-blessed people. If you do not think this is a goodly land, and a blessed country, go down into Mexico, our neighbour on the south, or over to Europe; go to Russia, to China or Japan, and you will return here and say that this land, which the Lord in His mercy has given to us, is the best in all the world.

We have heard during the sessions of this conference concerning the progress of the work of the Lord. I have been much encouraged and thrilled in my soul by the remarks that have been made, showing the evidences of growth and development of this great latter-day work. We are commissioned to preach the Gospel. Every Elder of this Church has that mission. He should feel, as Paul expressed it, that "a dispensation of the gospel is committed unto me" and "woe is unto me if I preach not the gospel."

We are missionaries in that sense, by the power and authority of the Holy Priesthood, and we ought to be filled with the spirit of determination to extend this work and to build it up. From

*Address delivered at the fifth session of the Ninety-eighth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 9th, 1927.

almost every part of the earth come calls for more and still more missionaries. We cannot get enough to meet the demand. Then, along with the spiritual side, the necessity for more preachers of righteousness, there is a growing demand also on the material side for more meeting-houses, more means to extend the work.

THE TEST OF DEVOTION

We say—and we prove it too by our works—that we do love this great latter-day work of the Lord. But do we do all that we should for it? The test of love, after all, is: What will you do for the thing you love, the person you love, the institution you love, the country you love? How much will you do for it? Will you give up your life for it? Will you give up your means for it? To what extent will you help to build it up in a material way? This Tabernacle, for example, was not built simply by preaching and praying. It was built by hard labour. It took material; it took work; it took means.

We have heard from the President of the Church, down through the presidents of stakes and presidents of missions, of the wonderful development that has occurred in the building of meeting-houses in the Church. Let me just give you some figures. I will read first the expenditure for meeting-house purposes in all the Church for the year 1917. That was ten years ago, and the people were doing well then, according to the means they had. The entire appropriation for meeting-houses for that year, 1917, was $168,000.00. Now in nine months of this year, just to the end of September, the Trustee-in-Trust has paid out in appropriations for stake and ward meeting-houses $750,000.00—for the same period last year, 1926, it was $400,000.00.

So you see the amount appropriated for that activity alone, the building of meeting-houses, has been enormous.

DEMAND FOR BUILDINGS IMPLIES GROWTH

I hope the time will never come when there will not be a call for more meeting-houses, because if such a time should come there would be no more growth. Since we expect to grow and expand and to keep on growing and expanding, there will necessarily be additional calls for more meeting-houses and more Elders to preach the Gospel.

One other item—comparing the tithing of 1926 with that of 1917 shows an increase in nine years of about forty per cent. only, whereas the appropriation for meeting-houses increased in the same period between four and five hundred per cent. I have not included the appropriations that have been made for meeting-houses built in the missions; that is additional. I will not take time to go into the details of the figures, nor of the increase of Church population, etc.; it would take too long; but the point is that all this requires means, and I am under covenant, and you

are under covenant, to furnish the means to build up this Church. How? By tithes and offerings.

In the observance of this principle nearly every member of the Church can improve, can't we? How many hundreds are there, not thousands, but hundreds, in the whole Church that pay strictly and exactly one-tenth of all their interest? There are some, of course, but there are not many who cannot improve and perform more fully their duty in respect to this matter.

The Lord commanded the law of tithing in ancient times. He has revealed it to us in this dispensation. You may read in Genesis that first of all Abraham, Jacob's grandfather, paid tithes of all that he had to Melchizedek; and then Jacob, the father of the Twelve Tribes of Israel, made this covenant with the Lord: "Of all that thou shalt give me I will surely give the tenth unto thee." In Leviticus 27:32 the Lord says this concerning the tithe of the herd and of the flock: "The tenth shall be holy unto the Lord." Solomon, in Proverbs 3:9 and 10, says:

Honour the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

THE LORD'S PROMISE THROUGH MALACHI

In the last book of the Old Testament the Lord, speaking through the Prophet Malachi, reproved the Saints in that day. I don't think we need such a stern rebuke as He gave them, but these were His words:

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. . . . Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Here was a challenge to them to prove the Lord. That same challenge is open to every Latter-day Saint to-day.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

You can read the revelation given to the Prophet Joseph Smith with respect to this principle of tithing; and that same thought occurs in it, namely, that if you will pay your tithing the very land will be sanctified and will be made holy. Let me take occasion to read a little of this revelation to the Prophet Joseph, given in July, 1838:

Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church in Zion,

For the building of mine house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of of my Church.

And this shall be the beginning of the tithing of my people.

And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

And this shall be an ensample unto all the stakes of Zion.

IN FORCE NOW AS ANCIENTLY

We have the commandment from the prophets of old, and here also is the command through the prophet of the last dispensation. I know it is contended by some people that the Saviour, in restoring the fulness of the Gospel in His dispensation, did not insist on the law of tithing, and that it was done away with the Law of Moses, etc. Anyone who takes that position is entirely wrong, for here is the word of the Saviour Himself, in the Gospel according to St. Luke, chapter eleven, verse forty-two:

> But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

In other words: Pay your tithing, of course, but don't go around boasting about it as you do. This ye ought to have done, said He, and the other ye ought not to have left undone. So there is the positive injunction of the Saviour of the world that the principle of tithing shall be observed.

My brethren and sisters, my testimony is that I could always get along better and be more prospered, more blessed, and certainly more satisfied in my heart and soul at the end of the year, if I get along with ninety per cent. and give the Lord His ten per cent. I have tried to do that, not perfectly, not as I should, but I have done it well enough to prove the Lord. I accepted the challenge that He made through Malachi: "And prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I have proved the truth of it in my own experience and to my own satisfaction. I know there are those who quibble about it and say: Will ninety pounds of flour go as far as one hundred pounds of flour? Will ninety dollars go as far as one hundred

dollars? If you are spending a dollar a day, will not the one amount last one hundred days and the other last only ninety days?

MATHEMATICALLY AND SPIRITUALLY

Yes, mathematically you are correct, but spiritually, and counting faith in God and in His promises, you are all wrong, for "without faith it is impossible to please him." You may take as a sample a couple of men working—I have in mind two such men now. One spends all his means, and has not enough to pay tithes, he thinks. The other struggles along and pays his tithing. At the end of the year the one who has paid his tithing is better off somehow or other. He has had less sickness, less of what we call "bad luck", and a better "break", as they phrase it, than the other man has had, at the end of the year.

I bear witness before you, my brethren and sisters, that if we keep that law, the Lord, as He has promised, will sanctify the very land, and it shall be a land of Zion to us. It is a land of Zion to the man who has paid his tithing honestly before God. He feels that he is dwelling on a blessed, happy, prosperous land. He knows that he is keeping the commandments of the Lord. Do you not think the Lord, by His Spirit, will sanctify and bless the very land for us according to His promise? I know He will. I feel that way when I come to this Temple Block. Time and again, especially if I am alone, my hat goes off in reverence as I step inside the wall. Why? Because I feel in my heart and in my soul that the very ground upon which I stand is holy, sacred unto the Lord. It has been blessed by the power of the Holy Priesthood, and it is sanctified, so that the spirit of reverence, the spirit of thankfulness to God, comes over me, and off comes my hat in token of that reverence.

RESULTS OF TITHE-PAYING

I know, too, that in our homes, on our farms, in our merchandising and all that we have, if we keep this law we will sanctify to the Lord the land upon which we dwell, the homes in which we live, and all that we engage in; and we will feel the influence of His Spirit and know by the power of the living God that we are helping to build up His work, far more, of course, than we would be without keeping His commandments.

I repeat, means are called for as well as prayers. Prayers are necessary, preaching is necessary, but it takes work, it takes means, to build up the kingdom of God.

I have just given you enough figures to illustrate how the means are being expended. I could give a great many more here. In closing I just want to take occasion to say that the funds that you give to the Trustee-in-Trust of the Church are honestly and wisely expended with absolute integrity and sincerity of purpose,

supplemented by the wisdom that the Lord gives. No man or set of men could expend them with greater care. I know that; I have known it for twenty years, for I have been in the Presiding Bishopric and with the President of the Church during that time. You can trust these men implicitly. They have not the first selfish thought for themselves with respect to any of the means. Every penny is as sacred as if it were held by any of you for your own family. You can depend upon that. President Grant is almost an exception among men in this regard. He almost leans over backwards in the strictness of his integrity and honesty.

Now I have taken all the time I should. The Lord bless Zion, bless latter-day Israel. May we as members of the Church resolve now once again in our hearts and souls that we will prove the Lord, not in the way of a challenge, not in the way of saying: Here, I am giving you something, and I want a whole lot more in return—no, that kind of spirit in paying tithes will not get you any blessing. The Lord loveth a cheerful giver—one who can go to the bishop and say: Bishop, I feel all right; I want to help the Church; I am going to do all I can; here is my tithing, my full tithing; I want to build up this work and be the means of helping it. If he goes in that spirit, thankful for what he has received, he will obtain the blessing; but let him not give something merely in the hope of getting more in return, for that spirit will not do at all. Let him give in this spirit: Lord, thou hast blessed me; here is thy portion; of all that thou wilt give unto me, I will surely give a tenth unto thee. The Lord bless you. Amen.

THROUGH PALESTINE

JOSEPH W. BOOTH
PRESIDENT OF THE ARMENIAN MISSION

OUR LAST LETTER closed with mention of our arrival at Haifa, Palestine, on October 15th. There we have neither branch nor members. On Sunday, October 16th, we visited the graves of Elders John A. Clark and Adolph Haag, each of whom died more than thirty years ago while engaged as a missionary in the Holy Land. From the cemetery we went to the top of the sea-end of the Mount Carmel ridge, where we were shown through the monastery that has been built over the grotto said to have been the home of Elijah the Prophet.

On Mount Carmel we met a converted Jew who has read much of our doctrine, and who has a favorable impression of the Book of Mormon. Monday was spent in making inquiries with a view to extending missionary work into Palestine, in which case Haifa will be an important centre, it being a coast-city and doubtless the coming seaport of all this Mediterranean

section. On Tuesday morning, October 18th, we again ascended Mount Carmel, by the carriage road farther to the southeast; and there on the summit of that historic mountain, at a spot about in line with the main street of the German colony, in a little break of the trees at the end of a stone wall running along the crest above the road, and about forty feet back, among the young pines, we held a solemn service of prayer and appropriate scripture reading, after which President James E. Talmage, an authorized Apostle of the Lord Jesus Christ, on bended knees, here dedicated the city of Haifa for a central place of mission labour, and confirmed all the former dedicatory prayers pertaining to the Holy Land, including Syria and adjacent country.

The writer has read many times that incomparable prayer of Apostle Orson Hyde, offered on the Mount of Olives, October 24th, 1841, but this recent prayer of praise, thanksgiving and pleading at the Throne of Grace, from Carmel's heights, was the most wonderful and inspiring one he has ever had the privilege of hearing, as it fell from the living lips of one of God's prophets of the latter-days. We are sorry that it could not have been written and printed as it was uttered, but we feel sure that it must be recorded on the delicate plates of celestial graphophones, to be repeated for multitudes yet unborn, destined to enjoy the blessings there invoked upon this long forsaken home of Israel, now soon to be redeemed.

From Haifa we visited Nazareth and Cana and thence went on to the Sea of Galilee, on which we sailed in the evening breeze, and saw the sites of old Magdala, Gennesaret, Capernaum, Bethsaida, the land of the Gadarenes, etc.

We spent the night at the quiet Casa Nova of the Franciscan Monks at Tiberias, where we met another Christian Jew, who gave us information of the work being done by other churches, preparing the way for the Gospel to come to the Jewish race.

From Tiberias we proceeded by motor-car to Jerusalem, calling again at Nazareth, then, crossing the fertile plains of Jezreel, Mount Tabor and the village of Nain, Gilboa and Shunem we passed on the left, while the long horizon of Carmel reminded us of the impressive hour of prayer but a day before. We sped over the hills to Dothan, by old Samaria, Nablus, Jacob's Well, Shiloh, Bethel, Neby-Samuel, and a score of other interesting places, and arrived at Jerusalem in the early evening. Three days here of sightseeing and study took us to the Garden of Gethsemane, the Mount of Olives, the Church of the Holy Sepulchre, the Garden Tomb, the Dead Sea, the Valley of the Jordan, Jericho, etc., and ended Saturday evening, October 22nd, with a pleasant automobile ride from Jerusalem to Jaffa, where we enjoyed the company of two of our young Armenian brethren who are living in Palestine.

(*Continued on page 734*)

THURSDAY, NOVEMBER 17, 1927

EDITORIAL

THE TEMPLE IN ARIZONA

Hosanna! Hosanna! Hosanna! to God and the Lamb! Amen! Amen! Amen!

Once again has this jubilant pæan of praise and thanksgiving been heard in the Zion of the West. The Hosanna Shout is voiced by the Latter-day Saints only when they are assembled in special and exalted service of worship at times of extraordinary solemnity and joyous accomplishment. When so rendered the words given are repeated thrice, as a congregational shout of adoration, each complete utterance being accompanied by the waving of white kerchiefs. The acclamation is a feature of the devotional services attending the dedication of a holy Temple.

This latest occasion was that of the completion and dedication of another House of the Lord, a new Temple reared to the glory of the Most High, now the scene of sacred ordinances, at Mesa, in the State of Arizona.

On the first day of February, 1920, the site now occupied by the stately structure was selected, and in the closing weeks of 1921 President Heber J. Grant, his counselor President Anthony W. Ivins, President Rudger Clawson of the Council of the Twelve and a goodly company comprising others of the General Authorities of the Church and prominent local brethren assembled upon the ground and participated in services by which the plot was reverently dedicated as a site for the future Temple. Ground was broken as a beginning to the extensive excavation necessary for a stable foundation in April, 1922, and the work of construction has been carried steadily forward to completion. As it stands the building is 128 feet running north and south, 184 feet from east to west and presents a total height of 55 feet. The foundation walls at the base of the superstructure are four feet in thickness. The building is constructed of reinforced concrete with cream-colour finish.

The figures here given are taken from a concise description by Elder J. W. Lesueur, formerly President of the Maricopa Stake of Zion with Mesa City as headquarters, and chairman of the Executive Building Committee in charge of the operations. From this descriptive account, which appeared in the *Improvement Era* of October last, the following excerpts are taken :

Architectural Features ; The architecture of the Temple is an original adaptation of classic.

The annex on the east and west and the open courts on the north and south of the Temple proper are attached to the main structure. This is again surrounded by a terrace built up to the height of about four feet, and extending around the Temple about thirty-five feet in width. The enclosed area will contain flowers and shrubs, and the terraced grounds have grass, flowers and shrubs growing upon them.

The Roof: Surrounding the roof, and as a finish to the walls of the building, is a parapet about four feet high. The concrete roof gradually slopes from the parapet to the centre, and is covered with a layer of hot asphalt, and imbedded into this is a sheet of flaxlinum, and on top of this are layers of black asbestos finished with white asbestos sheets.

Heating and Cooling Arrangements: The boiler house is located about three hundred and fifty feet south of the Temple. Two oil-burning boilers supply steam heat to the basement of the Temple along a concrete tunnel. About one hundred and twenty feet south of the Temple is what is known as the fresh-air intake, through which the fresh air is drawn into the building by a suction fan located in the machinery room in the basement of the Temple. It is then distributed through the rooms of the Temple through apertures in the floor, covered by adjustable caps, to distribute the air under the seats.

During the warmer months its temperature will be reduced by the air passing through a water-vapour cooling device. There is no direct radiation in the building. In addition to the larger propelling fan, a smaller fan of similar type is provided in the machinery room, to which various exhaust ducts are connected. This smaller fan exhausts the vitiated air from all the rooms, forcing it upward through the central ducts in the building, out through ventilators provided in the roof. Since the warm, pure, fresh air is supplied to the entire building, and as the vitiated air is expelled, the combined system provides a perfect ventilation arrangement. It is, therefore, unnecessary for the windows at any time to be opened for ventilation.

The Annex: The annex, in connection with the open courts, contains, in the west side, the cloak rooms, linen room, children's room, recorder's room, stenographer's room, assembly room and president's office, all leading into the foyer, or large hall, of the Temple, The foyer extends the full width of the Temple proper and has convenient tables and seats to accommodate the workers. The cloak rooms have suitable individual lockers and racks.

. . . .

Standing in the doorway of the Temple and looking along the marble corridor, one sees at the east end the font room and baptistry. The font is supported by twelve oxen. Midway of the hall are two stairways, one on either side, leading up to the grand stairway to the Celestial room.

The glorious Temple in Arizona is a credit to the Latter-day Saints, and will prove a wonderful blessing to the people comprising that Temple district; viz., Maricopa, Juarez, St. Johns, St. Joseph, Los Angeles and Hollywood Stakes. It is a fitting and enduring monument to the integrity, faith and good works of the Latter-day Saints, and of those who settled, toiled and died there. Long live their faith and integrity in the hearts of their children and succeeding generations!

The Latter-day Saints regard each of their Temples as literally a House of the Lord; and in building, beautifying, furnishing and maintaining every such edifice they consider it their blessed privilege and bounden duty to give the best they have. Every one of the nine Temples erected in this dispensation of restoration and fulness has been eminent in its time for architectural design, enduring stability, and surpassing beauty.

The Arizona Temple was dedicated on Sunday, October 23rd, 1927, the dedicatory prayer being offered by President Heber J. Grant. Addresses relating to the function of Temples and the impelling spirit by which Latter-day Saints are moved to erect and maintain these holy sanctuaries were made by practically all the General Authorities of the Church and many other prominent Elders, though not all of these spoke on the day named, which was the first of several days through which the dedicatory services extended. According to the accounts at hand over twenty thousand people were gathered upon or about the Temple grounds on the gladsome occasion; and to accommodate these within the building the people were carefully classified, a definite number being admitted to each of the meetings which numbered ten in all. At each of the sessions following the first the dedicatory prayer was read.

As to our conception of what a Temple really is the following appears in point, taken from an official publication of the Church—*The House of the Lord*:

From what has been said it is plain that a Temple is more than chapel or church, more than synagogue or cathedral; it is a structure erected as the House of the Lord, sacred to the closest communion between the Lord Himself and the Holy Priesthood, and devoted to the highest and most sacred ordinances characteristic of the age or dispensation to which the particular Temple belongs. Moreover, to be indeed a holy Temple—accepted of God, and by Him acknowledged as His House—the offering must have been called for, and both gift and giver must be worthy.

The Church of Jesus Christ of Latter-day Saints proclaims that it is the possessor of the Holy Priesthood again restored to earth, and that it is invested with divine commission to erect and maintain Temples dedicated to the name and service of the true and living God, and to administer within those sacred structures the ordinances of the Priesthood, the effect of which shall be binding both on earth and beyond the grave.

. . . .

Among the numerous sects and churches professing Christianity, the Church of Jesus Christ of Latter-day Saints stands alone in the teaching and practice of Temple ministration. The devotion of this people to the sacred labour of building Temples and administering therein the saving ordinances of the Gospel has attracted the attention and aroused the wonder of both philosopher and layman. It is not enough to attempt an explanation of this singular and stupendous sacrifice by ascribing it to assumed and unproved fanaticism; the earnest investigator, the careful observer, and even the cursory reader, indeed, if he be honest, admits

that beneath this devotion is a deeply-seated and an abiding faith. It cannot be affirmed that the Latter-day Saints build Temples as monuments of communal wealth nor in the pride of human aggrandisement; for we find them thus arduously engaged even while bread was scarce and clothing scant among them; and throughout their history the people have looked upon their Temples as edifices belonging to the Lord, and upon themselves as stewards entrusted with the custody of the consecrated properties. Nor can it be said that this Church builds Temples as other sects erect chapels, churches, cathedrals, and synagogues; for the Church has the equivalent of these, and indeed the meeting-houses and places of public worship maintained by the Latter-day Saints are proportionately greater in number than are those of other denominations.

. . . .

They [the Latter-day Saints] have learned that many essential ordinances of the Church are acceptable only when performed in Temples specially erected and reserved for the purpose. They know that within these precincts of sanctity the Lord has revealed many great and important things pertaining to the kingdom of God, and that He has promised to reveal yet more to man in houses sacred to His name. They have learned that a great part of the mission and ministry of the restored Church is the administration of vicarious ordinances in behalf of the unnumbered dead who never heard the tidings of the Gospel, and that for such sacred and saving service Temples are a necessity.

The Temples erected by the Latter-day Saints comprise the following, here named in the order in which they were dedicated and opened for ordinance work:

The Kirtland Temple was the first sanctuary of its kind to be built in modern times. The cornerstone was laid in July, 1833, and the finished building was dedicated in March, 1836. The structure still stands at Kirtland, Ohio, though it is no longer owned by the people who reared it nor used for the distinctive purposes characteristic of Temples.

The Nauvoo Temple, at Nauvoo in the State of Illinois, was begun in 1841 and completed in 1846. In it was constructed the first baptismal font of modern times for the sacred ordinance of baptism for the dead. Owing to religious intolerance and violent persecution a general exodus of the people had begun before the building was finished, though not before many had received their blessings and endowments therein. Certain parts of the Temple were dedicated for ordinance work before the completion of the building as a whole. In 1848 the Nauvoo Temple was partly destroyed by fire; and in 1850 the ruined walls were leveled by a tornado.

The St. George Temple, at St. George, Washington County, Utah, was the first Temple built and opened to sacred service in what is now the State of Utah. Ground was broken for the foundation in November, 1871, and the Temple was dedicated in April, 1877.

The Logan Temple is the most northerly structure of its kind in

the State of Utah. Excavation work for the building was begun in 1877, and the Temple was dedicated in May, 1884.

The Manti Temple, at Manti, Utah, was begun in 1877, the cornerstones being laid two years later, and the building was dedicated May 21st, 1888.

The Great Temple, at Salt Lake City, Utah, was forty years in building. The cornerstones were laid April 6th, 1853; the capstone was placed in position April 6th, 1892; and the completed Temple was dedicated April 6th, 1893. Each of these events was marked with impressive ceremony. The walls are of solid granite, 8 feet thick in the first storey, and 6 feet in the upper parts. On the main inscription stone at the east end we read "Holiness to the Lord" and on the keystones of the arched windows at both east and west ends "I am Alpha and Omega" while above these is the awe-inspiring emblem of the All-Seeing Eye.

The Hawaiian Temple, located on the island of Laie, Territory of Hawaii, was begun in 1916, and was dedicated on Thanksgiving Day, November 27th, 1919.

The Alberta Temple, at Cardston, Alberta, Canada, the cornerstone of which was laid in 1915, was completed as to the main building in 1920, and dedicated August 26th, 1923.

The Arizona Temple was begun, as stated above, in 1922, and dedicated October 23rd, 1927.

THE ULSTER CONFERENCE

SUNDAY, November 6th, saw the resident members of the Ulster District, with many interested investigators, assembled at three inspirational sessions of fall conference, in the Palace Ballroom, York Street, Belfast. Elder Richard L. Evans and Sister May Booth Talmage from Mission headquarters were in attendance, together with President Kendall D. Garff and the five Traveling Elders of the District.

A carefully-prepared and convincing program dealing with "The First Principles of the Gospel" was presented in recitation, dialogue and song by Sunday School members in the morning session. The beauty and simplicity of the saving principles of the Gospel were portrayed; quotations from the works of the ancient Apostles were brought forth with forceful directness by characters representing those venerable personages; and the necessity of compliance with the principles and ordinances of the Gospel was impressively demonstrated. Elder Richard L. Evans conveyed greetings from the Mission President, and carried forward the Sunday School theme in his opening remarks. Citing the Doctrine and Covenants admonition "seek not to counsel your God" he showed that God has revealed His mind and will in this dispensation as well as in olden times, and that obedience to His laws and commandments is a vital necessity.

The following are items of note taken from the report of work accomplished in the District, which was given by President Garff in the afternoon session: The Traveling Elders have spent 1,886 hours in tracting, and have distributed 51 copies of the Book of Mormon, 20,139 tracts, and 2,257 other books and pamphlets. They have spent 1,400 hours visiting investigators, and have engaged in 3,245 gospel conversations. Local brethren of the Belfast Branch have devoted 668 hours to tracting, distributing 16,059 tracts, and 4,194 books and pamphlets. Twenty persons have been baptized; tithing receipts have increased 45 per cent., and *Millennial Star* subscriptions have increased 100 per cent.; attendance at meetings has increased 45 per cent. There is one organized branch, namely, Belfast. The Sunday School, Relief Society and M. I. A. are fully organized, and gratifying results are apparent. Our special duty is to warn all mankind that the Gospel of Jesus Christ has again been established on earth, further stated President Garff; and we can do nothing more pleasing in the sight of God than to bring people to a knowledge of the truth; for His greatest work is the salvation of the souls of men.

In the Church of Christ are well-defined laws to which we should conform; if you be followers of the Master, do His works, admonished Elder N. Glenn Stanford, who further stated: I am a "Mormon" because I find in this Church the same plan of salvation that was brought to earth by Jesus Christ, and later taught by Peter and Paul. Elder Ervin R. Stoker stressed the divine origin of the Book of Mormon, and averred that it contains the Gospel of Jesus Christ, and is the only book in the world to-day that explains many marvelous archæological discoveries made through explorations on the Western Hemisphere. God saw fit to restore the everlasting Gospel to the earth in this dispensation, and for the first time in many centuries man was able to testify that God is a personal Being; the Father and the Son appeared unto Joseph Smith and authorized him to give this testimony to the world, said Elder Seth P. Leishman.

When we adjust ourselves to the teachings of the Redeemer, and are willing to accept revelation from the Most High, "peace on earth" will be a blessed reality, for the Gospel of Jesus Christ is the panacea for present-day problems—so spoke Elder Elmer D. White. Citing words of proof from the Book of Mormon and the New Testament, Elder Evan H. Jenkins declared that it is not enough to merely believe on the Lord Jesus Christ; if we do not repent and engage in good works we shall be cut off from the presence of the Lord.

After commending all who were responsible for the program of the morning meeting, Sister Talmage expressed her appreciation for the Gospel because of the opportunities it has given and is giving to women, providing activities, both temporal and

spiritual, that are beneficial and uplifting; and she further stated that while many people of the world are lacking in clearness as to religious belief, the Latter-day Saints do not rely upon the testimony of others, for the Gospel teaches us to know for ourselves that Jesus is the Christ, the Son of God. In the concluding address, Elder Evans portrayed the Church of Christ as it was established on earth anciently, the subsequent apostasy therefrom, how formalism was introduced verging on paganism, and the obvious need of a restoration. The purpose of the Book of Mormon is not to supplant the Bible, but to supplement it, he stated, and bore testimony to the actuality of the restoration, the divine mission of Joseph Smith, the personal attributes of God the Father, and the divinity of His Son, Jesus Christ.

Sisters Mabel McCaughrin and Sarah Hands rendered vocal solos, and Miss Jennie Montgomery played a violin solo. An assembly of the Traveling Elders convened during the day. A Union meeting and a meeting of the Relief Society were also held between the general sessions. Impartial accounts of the conference were published in the *Northern Whig* and the *Belfast Telegraph*.

N. Glenn Stanford, District Clerk

THROUGH PALESTINE

(*Concluded from page 727*)

To-day, Sunday, we have spent in study and writing, with a visit to Tel-a-Viv, the beautiful modern city of forty thousand inhabitants, flourishing like a rose of Sharon and holding up the beacon of light to Zionism, though temporarily withered in a blast of financial reaction.

We also attempted to locate the house of Simon the Tanner, in Jaffa, but the place pointed out to us was not the house represented to the writer twenty-two years ago to be the ancient dwelling of Simon.

At the Jerusalem Hotel in Jaffa, where we are staying, the rooms are named each from one of the ancient Apostles or other noted Biblical characters. From here we send this letter with greetings to all the readers of the *Millennial Star*.

Jaffa (Joppa), Palestine, October 23rd, 1927.

FROM THE MISSION FIELD

Releases and Departures: Elder Lavon E. Payne, who has laboured in the Bristol and Birmingham Districts, has been honourably released, and sailed for his home in America on November 2nd, from Southampton, aboard the *Homeric*. Elder John F. Whitmore, who has laboured in the German-Austrian Mission and in

the Norwich District of the British Mission, has been honourably released and sailed for his home in America from Liverpool, on November 11th, aboard the *Melita*.

Arrivals and Assignments: The following missionaries arrived in Liverpool on November 12th, aboard the *Montclare*; they have been thus assigned:

For the British Mission—LeRoi Gardner Barclay, Blackfoot, Idaho, to the Leeds District; Wendell Vaughn Bramwell, Ogden, Utah, to the Manchester District; John DeVon Ford, Richfield, Utah, to the Leeds District; Spencer Anderson Harris, Layton, Utah, to the Bristol District; Iver Lavon Larsen, Hyrum, Utah, to the Liverpool District; William F. McKelvey, Kansas City, Missouri, to the Sheffield District; Alvin Graban Pack, Salt Lake City, Utah, to the Manchester District; Reese R. Parker, Wellsville, Utah, to the Bristol District; Joseph Smith Savage, St. George, Utah, to the Sheffield District; Lovell Andrew Yonngberg, Salt Lake City, Utah, to the Ulster District.

For the German-Austrian Mission—J. Milton Cowan, Salt Lake City, Utah; William Mitchell Dalton, Parowan, Utah; Harry Hyrum Gehring, Murray, Utah; LaMar Morris Hale, Afton, Wyoming; Junius Floyd Heaton, Alton, Utah; Wayne Barker Thomas, Ogden, Utah.

For the Netherlands Mission—Sier Vuyk, Salt Lake City, Utah.

For the Swiss-German Mission—Theodore Moyle Burton, Salt Lake City, Utah; Paul Algene Clayton, Salt Lake City, Utah; William Herman Glissmeyer, Salt Lake City, Utah; Herman Ochsenbein, Montpelier, Idaho; Clyde N. Randall, North Ogden, Utah.

Doings in the Districts: *Bristol*—A farewell social in honour of Elder Gordon P. Owen, who is soon to return to his home in America, was held at Warwick Hall, Cheltenham, on October 29th. A program, games and refreshments were enjoyed by those who attended.

Norwich—A social was held in the Lowestoft Branch, under the auspices of the Mutual Improvement Association, on November 2nd. Many were present, both members and non-members. Appreciation was expressed for help received from the *M. I. A. Monthly Bulletin*. A missionary meeting was held on November 5th. Gratifying reports were given; distribution of the Book of Mormon is being stressed.

Welsh—The missionaries of the Welsh District convened at Cardiff on November 5th, under the direction of President Nathaniel E. Parry. Encouraging reports were given; old fields have been reopened; firm testimonies concerning the work were borne.

Branch Conferences: Of the Cheltenham Branch, Bristol District, on October 30th. Members of the Sunday School treated the theme "The Dispensation of the Fulness of Times" in the morning meeting. President Carl E. Brown and Elder Gordon P. Owen delivered discourses at the evening session.

Of the Eastwood Branch, Nottingham District, on October 30th. "Israel's Redemption" was the theme developed by the Sunday School classes. District President Waldo L. Osmond, Branch President George W. Hart, Local Elder Samuel Pears and Traveling Elders David W. Sutton and Rulon W. Stevenson were the speakers. An account of the conference appeared in the *Eastwood and Kimberley Advertiser.*

Of the Edinburgh Branch, Scottish District, on November 6th. "The Second Advent of Christ" was the subject treated by six members of the Sunday School. President William Cooke and Elders R. LeRoy Blamires, Melvin H. Archibald and Moroni B. Langford addressed the gatherings. A good report of the conference was printed in the *Evening Dispatch* of Edinburgh.

Of the Gateshead Branch, Newcastle District, on November 6th. "The Thirteenth Article of Faith" was the theme given in recitation and song, under the direction of the Sunday School. The speakers in the evening session were President Orson H. Berrett and Elders Vard W. Meadows and Richard L. Bird, Jr.

Of the South Shields Branch, Newcastle District, on October 30th. "The Articles of Faith" was the theme of the morning meeting; particular attention was given to the eighth Article, dealing with the Book of Mormon. President Orson H. Berrett and Elders Vard W. Meadows, Amos B. Robinson and Seth T. Shaw delivered discourses.

DEATH

ROGERS—Sister Martha Jones Rogers of Penrhiwceiber, Welsh District, passed away on October 1st, in the Infirmary at Merthyr-Tydfil, at the age of seventy-seven. Sister Rogers had been a faithful and active member of the Church for many years prior to her long illness.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN